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sionary to participate in the directing of the renascent religious life in India without having made a careful study of this third book by Mr. Farquhar as well as of his previous two. It will be invaluable for any person who seeks information concerning modern religious tendencies in the land of India and especially concerning the influence which has been exerted in our modern times upon the ancient religions by the religion of Jesus Christ.

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BUDDHISTIC PSYCHOLOGY

The study of Buddhist psychology is of much interest to us because of the fact that it gives us a carefully worked out analysis of mental phenomena from the point of view of an entirely different "tradition of thought." Its parallelism to and difference from our own psychological thinking opens up many problems which are of the utmost importance in the study of thought in general. A little volume of Mrs. Rhys Davids' continues the pioneer work started in her article, "On the Will in Buddhism"¹ and in her *Buddhist Manual of Psychological Ethics*, 1900. Whereas the last-mentioned work gives a translation and analysis of one of the most important texts of the Abhidhamma-Piṭaka this volume is of much wider scope. It seeks to analyze the psychological material of the earlier Nikāyas, to describe the "tradition of thought" on which Buddhist psychology is based, and to trace the general development of that psychology through the later Pali texts.

Chap. i deals with general Buddhistic habits of thought. Chaps. ii to vi treat the psychology of the Nikāyas under the following heads: (1) Mind in Term and Concept; (2) Consciousness and the External World; (3) Feeling; (4) Ideation. Chap. vii deals with psychological developments in the Abhidhamma-Piṭaka. Chap. viii treats of the psychology of the Milinda. Chap. ix discusses some mediaeval developments.

Buddha refused to speculate on metaphysical problems. He centered his attention on the problem of practical living and well-being (*sukha*), and mapped out a course of practical ethics which should have

¹ *Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature*. By Mrs. C. A. F. Rhys Davids. London: G. Bell & Sons, 1914. 212 pages. 2s. 6d.

² *JRAS* (1898), p. 47.

to do with the fundamentals of religion and of life as he saw them. The Buddhist sets up a phenomenalism against the animism and the soul-theory of Brahmanism. He finds in man only states of consciousness without a permanent entity as a substratum. These states of consciousness are caused. There is no mind present as an uncaused entity. This concept is based on the idea that a permanent continuum can exert no force, that cause and effect can be explained only by the theory of a constant succession. Emphasis is laid on psychology because of the necessity for controlling this stream of mental states in order to obtain peace of mind. The thoughts are wayward and hard to control, and on the least slackening of the reins pull like run-away horses or jump from object to object as monkeys leap from branch to branch. The practical ethical doctrine of Buddha discards metaphysics and bases itself on a psychological analysis because mental training is necessary as an ethical discipline. The study of mind becomes all-important.

It is usually said that Buddhism ends in an abject pessimism. This conception is utterly erroneous. Everywhere in the texts is to be found the conviction that the chief aim of the Buddhist discipline is the cultivation of the will. Sloth is regarded as the greatest of evils. The will is, to be sure, directed to different ends from those to which the occidental will directs itself; but it remains will and requires constant mindfulness. There is, however, everywhere through Buddhist thought, as well as through the Brahman systems of philosophy, a formalism which is curiously like the mediaeval scholasticism of Europe. The psychology is almost entirely descriptive. This is due to the lack of progressive experimentation on the external world, which might overturn or modify the original premises and make necessary a change of analysis in order to meet this new knowledge. The fundamental premises remained undisturbed. In India, as yet, a renaissance has not come.

The style of the book is loose and diffuse. The chapters are not summed up in a way which would make clear the most significant features of each and give a clear conception of the progress of thought during the different periods treated. Although after "twenty-three centuries or more, we are still well within sight of our starting-point," there are nevertheless changes of emphasis and some innovations of analysis. These could have been brought out more clearly. A little more interpretation is needed to fill out the description.

One must not forget that the early relation of the Pali texts to the Mahāyāna Sanskrit texts is as yet very uncertain, that scholasticism may have been at work even in the Nikāyas, that the relation of the thought

of Buddha himself to that of the redactors of the Pali Suttas and their commentators, and to that of the authors of the oldest Sanskrit texts is very problematical. The Pali texts represent only one tendency of thought, though that tendency may be closer to the thought of Buddha himself than is that of the Mahāyāna texts; yet it may have emphasized disproportionately one aspect of his teachings. His own attitude may have been more agnostic, his psychology may have been less schematic. The work of Mrs. Rhys Davids will be a powerful stimulus to the psychological analysis of other texts. Much work of the same kind is needed on the early Mahāyāna texts before any general psychology of Buddhism can be written.

The book is of necessity full of Pali terms but it is addressed as much to the general reader as to the professed orientalist.

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STUDIES IN JAPANESE CONFUCIANISM¹

Confucianism has played a very important rôle in the development of Japanese civilization. Its influence is particularly marked in the field of intellectual training and of moral culture in Japan. To show this influence of Confucianism, and to create a better understanding, by the West, of Japanese character and life, Dr. Robert C. Armstrong, of the Kwansei Gakuen, Kobe, Japan, has published his *Studies in Japanese Confucianism*. The book is devoted almost entirely to a historical survey of the schools of Japanese Confucianism in the period of the Tokugawa government (roughly from 1600 to 1868). Under the successive Tokugawa rulers Japan enjoyed an unparalleled peace for more than two hundred and fifty years. It is at this time that several Confucian schools made their influence especially felt in the life and thought of the nation. A few words respecting these schools may answer the purpose of this brief note.

Two main Confucian schools are the Shushi and the O-Yomei. The Shushi School owes its origin to Choo He (1130-1200), a Chinese scholar who sought, under the influence of Taoism and Buddhism, to give a metaphysical ground to the principles taught by Confucius and Mencius. Metaphysically considered, the school founded by him stands for a

¹ *Light from the East. Studies in Japanese Confucianism.* By Robert C. Armstrong. Toronto: Forward Movement Department of the Missionary Society of the Methodist Church, 1914. xv+326 pages. \$1.50.